

THE  
VVidow VWhiterows  
HUMBLE  
THANKSGIVING  
FOR THE  
K I N G S  
SAFE RETURN.

With an Account of *John Hall's Vision* upon the first day of the Eleventh Month, 1694. And also a Letter to a Friend concerning *John Hall's* Message with a Letter from *Jamaica* concerning the *Earthquake* that happen'd there; a Warning to the Inhabitants of the Earth, to fear GOD and give Glory to Him, for the hour of His Judgments are come

*Say unto the KING and to the QUEEN humble your Selves, sit down, Jeremiah 13. 18.*

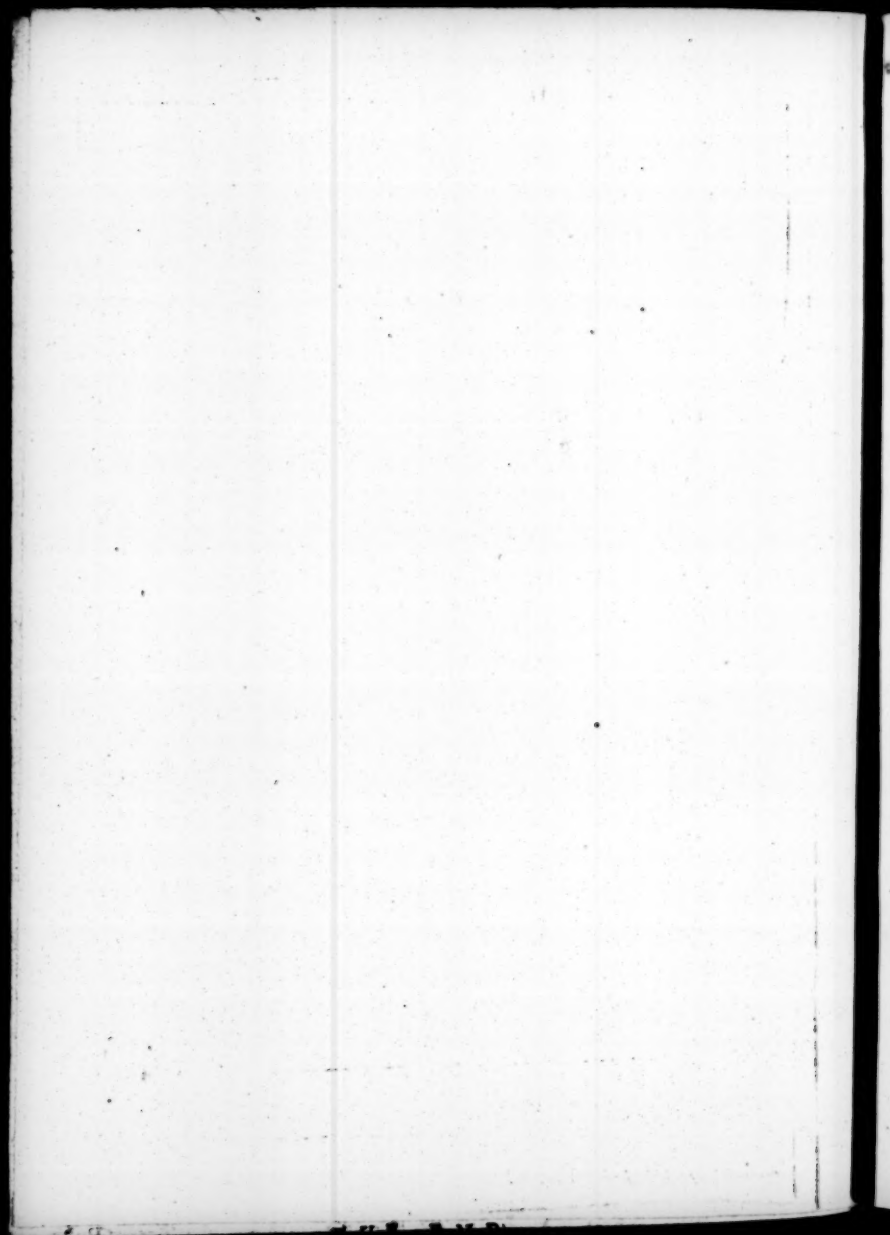
*The People of Neniveh believed GOD, and proclaimed a Fast, and put on Sackcloth from the greatest of them to the least of them. For word came unto the King of Nineveh, and he rose from his Throne, and he laid his Robe from him, and covered him with Sackcloth, and sate in Ashes. Jonah 3. 5, 6.*

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THE

**Widow Whiterows**

H U M B L E

T H A N K S G I V I N G

F O R T H E

**K I N G ' S**

Safe **RETURN.**

**O**NCE more I am highly honoured with Mercy and Truth to return Thanks to the Most High for the Kings safe Return.

Oh what shall I say to the LORD for all his Mercies and boundless Favours, for I am as one astonish'd at his Goodness; How wonderful are his Works and his Ways past finding out; therefore who shall not admire Thee: Thou King of Righteousness, who hath all Power in Heaven and Earth in thy Hands, to bind the Kings of the Earth in Chains, and their Nobles with fetters of Iron, who rulest in the Heavens, and makes bare the Arms of thy Glorious Power in

the Earth to dash the Nations asunder, and break in pieces the Potsherds of the Earth as a Potter's Vessel.

Oh Great LORD, glorious in Power, fearful in Praises, doing wonders. Thou LORD *Jehovah* art come, and thy Power goes before Thee, that shall rend the Rocks, and cleave the Mountains in sunder: The Everlasting GOD is come to throw down Mountains and Hills, and to exalt the low Valleys; he'll awaken the Earth by his thundring Power, and the sleepy Inhabitant thereof by his loud sounding Judgments: For this know, Oh King:

There's neither Strength nor Policy shall stand,  
Against what GOD's a bringing on this Land.  
The Youth shall howl, the Aged shall weep fore,  
Yet there's glad tidings for the Meek and Poor.

The Poor in Spirit, I mean, *Matth. 5. 3.* who are Heirs of the Kingdom of Glory, whom GOD will hide in the hollow of his Hand whilst his fierce Indignation passes over the Rebellious; wherefore, Oh that my Counsel might be acceptable to the King, and that his ways might please the LORD, as that his days may be prolonged in this Land, which the LORD for a time hath given him to do the will of GOD in all things with all his Might, and with all his Strength, that these heavy Judgments which the LORD hath pronounced may not be executed in the King's days; For thus said the LORD to me in my deep humiliation before him, *viz.*

My Controversie is not with Man or Woman farther than they are found in the Transgression, take away the Transgression; and where's my Controversie.

Is it so, O Righteous LORD, that thy Controversie is not with Man or Woman farther than they are found in the transgression of thy Righteous Law, and pure Commandments? Oh then for thy Mercy sake, and the advancement of thy Glorious Power, and the praise of thy ever Blessed Name in these Nations, and throughout all the Earth, turn the King and Queens Hearts with all their Powers and Strengths to Thee, as the Rivers of Waters are turned, that with a powerful force of Thy Love and ardent Affection to thy Glory, they may joyn unanimously together in Heart and Soul to humble themselves in the dust before Thee the Almighty GOD, repenting with *Nimiveh's* Repentance. *Jonah 3. 7, 8.* For no less Repentance will put a stop to the hot and fiery Indignation of the LORD which is kindled against this Land, but to turn every one from his Evil Way, and from the wickedness



wickedness that is in their hands; therefore, Oh noble Prince and Princess, for the LORD's sake, who is the King of Eternal Glory, the GOD of the Spirits of all Flesh, the Everlasting Counsellor, the Prince of Peace, the GOD that made the Heavens and Earth, the Sea, and all that therein is, who hath delivered the King from all his Enemies, and gave him his Life for a Prey, and for the LORD JESUS CHRIST's sake, his Suffering, Life, and Bloody Passion, who was nail'd to the Cross, and gave up his Life there for all Mankind, and rose again for the Salvation and Redemption of the Faithful. I pray again and again for His sake who hath been with the King in six troubles, and in the seventh by his outstretch'd Arm hath deliver'd him: Oh for His sake come down from your Thrones, and humble your selves in the dust by Fastings and Prayers, and deep Humiliation, crying mightily to GOD the Father of all your Mercies that He would be with you in Counsel, and direct your way in truth before Him, to do His most acceptable will in all things, that in his infinite compassions for his great and terrible name sake shew you what to do, and which way to take for the suppressing, and total destruction of this boundless flood of Ungodliness that overflows these Nations.

And dearest Prince and Princess, I humbly beg and beseech you for the LORD, and his Glory sake, and for your own Lives and Liberty sake be not negligent in this great VVork, prostrating your selves night and day before the Throne of his Grace, crying mightily to him for his assisting Power, Heavenly VVisdom, and Holy Zeal; which his Valiants had of Old. *Phinehas*, *Numbers 25, 7, 8, 11.* *Jehoshaphat*, *Hezekiah*, and *Josias*, these were clad with Zeal as with a Garment, these were the Valiants of *Israel*, that knew how to handle weapons of VVar being girt with the Sword of the Spirit, and Helmet of Salvation. *Phinehas* was honourable, who by his holy Zeal stop'd the Plague from the Children of *Israel*; then said the LORD unto *Moses*, *Phinehas the Son of Eleazar hath turned mine Anger away from the Children of Israel while he was zealous for my sake among them, therefore I have not consumed the Children of Israel in my jealousy, wherefore say unto him, Behold I give unto him my Covenant of Peace, and he shall have it, and his Seed after him for Ever, because he was zealous for his God, and hath made him an atonement for the Children of Israel.* Oh what an influence had this upon the LORD, and how this act of Holy Zeal pleas'd his Divine Majesty; here we may see the difference between a holy Zeal for GOD and his Glory, and a blind Zeal that hath any Interest in it to Self-honour, either in Name, or Fame, or any other thing of this perishing VVorld: The first hath power to prevail with GOD, to stop the Judgment; the latter suffers it to go on

to their own destruction: But wo and alas, where are these holy Zealots now in our age, that lies prostrating themselves before the LORD night and day? And though they see the Sword of the LORD drawn over these Nations; as *David* and the Elders of *Israel*. *1 Chron. 21. 16, 17.* which were clothed in Sackcloth, falling upon their Faces, crying out most bitterly before the LORD with rended hearts, saying, *Is it not I that have sinned, and have committed Evil in thy Sight? Is it not I that have loved Covetousness, which is Idolatry? Is it not I that have gone a whoring from thee after my Lusts and Pleasures, my Silver and Gold, Pride and Profits of a perishing World, so long till I have provoked the Eyes of thy Glory to say as thou didst to Israel of old, For three Transgressions, and for four, I will not pass by the Iniquities thereof?*

And now Oh LORD GOD let thy hand be upon me, and my Fathers House, to bring me to a true and unfeigned Repentance, offering unto Thee Body, Soul, and Spirit a Sacrifice of Righteousness, to love and serve Thee all the days of my appointed time, until my Change com: And thus in judging and condemning your selves, and bearing the Indignation of the LORD, the Altar is set up in the Threshing-Floor of *Orman* the *Jebusite*, where true Penitents sacrifice their Lusts, vile Affections, and their own wills, ways, and works; this is the Valley of *Jehoshaphat*, where *Mohab* shall be threshed to pieces, *Isa 5. 10.* as Straw is thrashed in *Madmenah*; therefore saith GOD, *Let the Heathen be awakened, and come up to the Valley of Jehoshaphat. for there will I sit to Judge all the Heathen round about.* Therefore Oh Multitude, Multitude, come into the Valley of Threshing, for the day of the LORD is near in the valley of Threshing; here will God plead with all Flesh, here will he Judge between the Precious and the Vile, and when you have born the indignation of the LORD for Sin and Iniquity so long till Judgment turns to Victory, then will he arise and plead your Cause: The word *Jehoshaphat* signifies Pleading, or Judgment, and that which is call'd the valley of *Jehoshaphat*, was before called the valley of, *Berachah*, (*2 Chron. 20. 26.*) which signifies Blessing or Thanksgiving; and from hence proceeds the true and acceptable Praise from the valley of Judgment, where GOD destroys the Iniquity, and so it comes to pass that whatsoever is done in the History must be done again in the Mystery; therefore, whosoever will have Life and Salvation must come into the Valley of Judgment. Judge your selves, hate and abhor your selves, believe your selves from the bottom of your Souls to be the vilest, and unworthiest of all the Creatures of GOD, in respect to your disobedience, and rebellion against Him and his Holy Laws, and this must be your Work in the best state  
you

you have yet attained to, yea, if you were come to such a State as Paul was come to when he said, 1 Cor. 4. 4. *Though I know nothing by my self, yet herein am I not justified; but he that justifies me is the LORD.* Therefore how much more ought it to be the daily and hourly work of those that call themselves Christians of this Generation, who are so loaded with Sin, that the Spirit of God, both within and without them is oppressed, as a Cart is oppressed under the Sheaves; but lest any should think I mean a bare Historical Judging, or Pharasaical crying out, *LORD have Mercy upon us miserable Sinners:* Here you may cry out long and loud as Jezebel's Prophets did, and never be heard or answered; no, no, I mean a going down into the valley of Judgment; the valley of Jehoshaphat where God himself will sit to Judge the Heathen, that knows not him nor his Righteous Judgments, and yet are crying out, *LORD have Mercy upon them miserable Sinners,* who never knew this River of Jordan 2 Kings 5. 14. or Judgment to cleanse them of their Leprosie, their going down into the deep, where they behold his Wonders, this valley of Tears, where Luke 10. 39. *Mary* sate to hear the precious words that came from his gracious Lips, which are not to be heard but by leaving all the hurryings, and turmoiling Incumbrances of a perishing World to sit attentively at his Feet; seeking, loving, admiring nothing but Him, no, not its own life but for his sake, that it may serve him therewith; and this was the pleasure and treasure of all the regenerated Christians that were born again both under the Law and Gospel; and this way in which they attain'd this Resurrection, and holy life, was through Judgment.

*I will (saith David) sing of Mercy and Judgment to thee Oh my Strength, will I sing. Blessed are they that keep Judgment, and do Righteousness at all times, will I praise thee with an upright heart. When I have learned thy Righteous Judgment, my Flesh trembleth for fear of Thee, and I am afraid of Thy Judgments. The Fear of the LORD is clean, saith he, and endures for ever. The Judgments of the LORD are Truth and Righteous altogether: more to be desired than Gold, yea, than much fine Gold, sweeter than the Honey, and the Honey-Comb: Moreover by them is thy Servant warned, or made Circumspect, and in keeping of them there is great Reward.*

And in the Law, Exod. 28. 13. the *Urim* and the *Thummim*, which signifies light and perfection, or Knowledge and Holiness: GOD commanded it to be put into the Breast-plate of Judgment, which was to be upon Aaron's Heart continually when he went in before the LORD.

And now Christ our Pattern, and High-Priest for ever after the Order of Melchisedeck, fulfilled that Heavenly Institution in his Earthly Body who bore the Judgment of GOD upon his Heart in his suffering life which

which he hath in his merciful loving Kindness, as it were, left us a legacy or Portion to be like unto him in all things, to fill up that which is behind of his Sufferings in our Flesh; for it is not only given us to believe, but to suffer for his sake; but I would not have you mistaken; I do not confine all true Christians to those external Sufferings of Christ, as Mockings, Scourgings, and nailing to the Cross, for it may be, some may not be called to suffer on that wise, but the Sufferings I now treat of, are the Internal sufferings of the Soul, which the Apostle Paul spake of when he said, *I bear in my Body the Dyings of the LORD JESUS*, and said our Blessed Saviour, *If ye suffer with me, ye shall Reign with me*; mark that, with Him: That is a Heart-breaking Suffering, an inward Suffering, to be grieved in the very bottom of your souls if you do the least thing that grieves the Spirit of GOD in you, keeping so intent to your Watch, that you may see the Tempter before he comes, and then your Weapons are to be the Sword of GOD's Spirit, your Prayers and supplications, with strong Cries, even as a Woman in 'ra'il, to the Father of Power to give you his Heavenly Strength, so to make War with the Enemy of your Souls as to overcome all his temptations, to fight manfully, and couragiously with your selves, with your own desires, affections, self-love, any corrupted Reason, and your own Wills: These are the potent Enemies of Christ, that keeps him from his Right to Reign in your Souls; here you are to help the LORD against the mighty, which is Sin, Flesh, and the Devil, which you are to engage War withal, old Adam, the Dragon, and Lucifer, which you are to adventure your Lives, Liberties, and Estates to overcome; and they that looses their lives here shall find them; and they that holds out to the End here shall be Saved; and they that forsakes these shall receive a thousand fold, both in this Life, and that which is to come. These are the sufferings you are to join with Christ in; here you must be equal workers together with him, mark that, not without him, for without him we can do nothing, poor miserable nothings, from the Createst to the Least; but if we wait upon him in the contempt of our selves, in self-abhorrence, poor Impotent Creatures, waiting at the Pool of Bethesda, John 5. 45. 6, 7, 8. for the Angels, moving the Waters; here's the place where Jesus comes with his Mercy, and healing Power, and Vertue, which makes the Lame leap as an Hart, the Blind to see, the Deaf to hear, the Dumb to speak, the Dead to live, and heals all your putrified Sores; but have care your Eye is not to Man for help, you must not seek to the Creatures, for that was Aisa King of Judah's Sin, who rested on the King of Aram, and not on the LORD; therefore, said the Prophet Hanani to

to King *Asa*, *The Host of Aram is escaped out of thy Hand*, and when he was afflicted with an extream Disease in his Feet, he sought to the Physicians, and not to the LORD, and so died, *2 Chron. 16.* and not to the LORD to take away the Sin, which was the cause of God's afflicting hand upon him; yet, a King that did many noble acts to pull down Idolatry, and made a Covenant to seek the LORD with his whole Heart and Soul, and made a Law, that whosoever would not seek the LORD GOD of *Israel*, should be Slain, whether small or great, Man or Woman, yet in this thing he greatly transgressed himself. See what a dangerous thing it is to rely upon Man for help, either for Soul or Body, either in spiritual or temporal Affairs, 'tis no less than a dis regarding the LORD, and believing his Omnipotency to be insufficient, and how this can be answered, let the wise in Heart judge; but the remedy for this raging, pestilential Disease, is the foregoing Instructions, to be emptied of our selves, to be made nothing, to forsake our own Wills; these are Sufferings indeed, all other outward Sufferings, of what sort soever, are but shadows to these; though you give up your Bodies to be burnt, that doth but reach the Flesh, but these reach the Soul, those takes away the Life, but these the Sin, for example; How many hundreds, or thousands suffers outwardly variety of ways, as Poverty, Sickness, and Death, &c. and as wicked as ever, but the internal Sufferings reaches the Heart, and changes it from evil to good: Therefore these are the Sufferings that brings Christ to reign in the Soul here, whilst it is in the Body, in this Life, and then hereafter for ever; wherefore here we are to imitate Christ our Pattern in his Suffering Life. *Phil. 2. 6, 7, 8.* *Let this Mind be in you*, said the Apostle, *which was in Christ Jesus. who being in the form of GOD, thought it no Robbery to be equal with GOD, yet made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men, and being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the death of the Cross:* Here's our Pattern, he that was LORD of all, became least of all, although he was GOD, equal with the Father, yet he emptied himself of all his Glory, and humbled himself to an Ignominious Death; which signifies a death to all your Honours and Glories, you must empty your selves, not only of all Sin and Iniquity, as Pride, Arrogancy, Deceit, Malice, Hatred, Covetousness, and the like; but of all your best Endowments, excellencies of Graces, Parts, and Wisdom, your good Works, that are really good in themselves, works of Mercy to your Neighbours, and fellow-Creatures; or whatsoever Excellency doth attend a Heavenly Life, that thou thinkest thou oughtest to think well of it, or thy

self for doing it; away with those Thoughts, hate and abhor such Thoughts, thou oughtest to run away from them Thoughts, as Christ did from the *Jews* when they would have made Him King: For what hast thou done that was not commanded thee, therefore the good that thou dost is none of thine; thou hast nothing, thou art nothing, nothing is thine, but Sin; thou never didst a good action, nor never thought a good thought; shall I therefore ascribe to my self the glory of doing any good, to rob GOD of his Honour, GOD forbid, all good is GOD's, but Sin, Evil, and Wickedness is thine; therefore down proud Worm, down Dust and Ashes, down with your Crowns before the Lamb, and Him that sits upon the Throne, and confess and ascribe in the deepest humility, and profoundest adoration from the bottom of your Souls; all Praise, Power, Might, and Dominion, Honour and Glory to the LORD GOD Omnipotent, from Everlasting to Everlasting. Amen. Wherefore, if you will find GOD, it must be by lessning your selves, making self of no Reputation; by emptying your selves of all your Glories and Excellencies, whether external or internal, and take nothing to your selves but shame and confusion of Face, *Dan. 9.* and that in a broken and contrite Heart, judging and condemning your selves to be unworthy of the least of all his Goodness, and this is the Breastplate of Judgment, that must be upon *Aaron's* Heart continually before the LORD; then you learn of Christ, who emptied and humbled himself in all things to be tempted as we are, yet without Sin, and thus Man comes to be restored to GOD out of the Fall; for, as in *Adam* all died, so in Christ all are made alive to Righteousness and true Holiness: If we put him on, as tis written, *Put ye on the LORD Jesus, and make no provision for the Flesh, to fulfil the Lust thereof:* This is that that recovers Mankind out of the Fall, to put on His Righteousness, His Humility, to put on His Obedience to the Father, His Self-denial, His Justice, His Mercy, and to be clothed with all His Heavenly Vertues: This is better than an adherent, or an imputed Righteousness, which without this we are never the better for, but here we eat His Flesh, and drink His Blood, that nourishes and gives life to our Souls, and causes us to grow from Grace to Grace, till we come to the perfect stature of the fulness of GOD in Christ, *Ephesians 4. 13. 14, 15. That we henceforth be no more Children, tossed to and fro, and carried about with every wind of Doctrine, by the slight of Men, and cunning craftiness whereby they lye in wait to deceive. But speaking the Truth in Love, may grow up into him in all things which is the Head; even Christ.* Oh Praises to GOD for ever, for this means, this is the means, if you make



make use thereof, that shall make you wise unto Salvation, not the wisdom of this World, nor the Princes thereof, that comes to nought which is humane and diabolical, the wisdom of the Serpent, the forbidden Tree, of which GOD said, *In the day thou eatest thereof thou shalt surely die*; die to the life of Innocency, but live to Man's own Will, Wisdom, and Skill, which the Apostle *Paul* calls Death it self, and the Apostle, *James* 3. 15. 13. calls it Earthly, humane, and devilish Wisdom, and it may well be called so, for it doth the Devils work, it lifts Men up above all that is called GOD, to admire themselves, to kiss their own hand, Idolizing their own Gifts, Wisdom, and Parts, Reason, Honesty, Knowledge and Art. And where's the Man that adores not himself here? And can there be greater Idolatry than this, for a Man to pride himself, Pharisee-like, in his own attainments? This was *Nebuchadnezzar's* Sin, which provoked the Highest to throw him to the Beasts of the Field. *Dan* 4. 20 28, 29. till he knew that the Most High rul'd in the Kingdoms of Men; and this is the crying Sin of Mankind, now to think well of themselves, their own Righteousness, and Holiness, and to follow their own wills, conceits, and opinion of good; which indeed is false, as to know much, learn much, to discern many Sciences, and in some to aim to become Gods, as might be spoke more fully to, had I time; yet at the same time, all their humane Wisdom and Knowledge doth not shew them that this was *Adam's* Fall, the biting of the Apple, and his bitter death: Therefore, said GOD, I think, to *Tyrus*, *Thy Wisdom hath blinded thine Eyes*. Therefore, Oh Man, that wherein thou judgest *Adam*, thou condemnest thy self; thou art the Man that eats of this forbidden Tree, while thou art following thy own Will and Wisdom, which is the head of the Serpent, that must be bruised by the Power of Christ before thou canst come to that Estate which Christ spake of, by which we must enter. *Matth.* 18. 3. the Kingdom of GOD; to wit, *As a little Child*.

Oh my GOD, Is this the station we must all come to, to be Converted, and become *as a little Child*, before we can enter thy Eternal Kingdom of Everlasting Joy, Peace, and Rest? Then, how far LORD, must the Wise and Prudent of this World travel back to undo all that ever they have done by the Serpents cunning Wit, and sensual Wisdom? To be stript of all their Glories in natural Parts, Gifts, and Arts, both of Flesh and Spirit, To stand as naked in themselves before Thee, the pure God, as *Adam*, when he transgressed, before they can be cloathed with thy Innocency and Humility; for if we consider the state of a young Infant, it knows nothing but to lye at the Breast

and suck the Milk that nourishes and causes it to grow, it hath no cunning contrivance of will or wit to preserve it self from danger, you may do what you will with it, it cannot help it self: but if any thing ails it that it suffers, it cries for the Breast: Just so it is with the Regenerated Man, the New-born Man, that Christ our Saviour spake to *Nicodemus* of: But did this wise Man, tho' a Ruler in *Israel*, understand what Christ meant? No; no more than the Teachers and Rulers of this Generation. But, as Bishop *Usher* said, *As Parrots by rote*: Nor would these give themselves the trouble of that, but for their Self-Interest in one kind or other; some for yearly maintenance, others for Name and Fame, or to be highly esteem'd of for their Gifts and Parts; therefore all of this sort comes short of the Life of Innocency; therefore what can be expected when the Priests and Rulers of Nations or Kingdoms are so corrupted with By-ends and Self-respects, But that the People should be infected with the same pestilential Disease of Poyson and Sedition, both against God and Man; and corrupted with all manner of gross Impieties, both publick and private Sins, which calls aloud for Vengeance, when the Iniquity thereof is fully ripe.

But to the afore said *Rabbies*, *Doctors*, and great *Scholars*; these were the Men that crucified Christ in the Days of his Flesh; and are not these the Men in our days that crucify the Lord of Life afresh, and puts him to an open shame by their wicked and impious Lives, by which the whole World is fill'd with Atheistical Spirits, that denies God and Christ? Are not these the Anti-christs, that preaches Christ in words, but in works denies both the Father and the Son, yet these are the Men that carries the World before them, that pretends to know all things as to resolve any point in Divinity, and give the Interpretation of any place of Scripture; and so fill the World with their Expositions; But what fruit to God hath all this Blustering brought forth? *For the Tree is known by its Fruit*, saith Christ: Have they set up their Lights, that the VWorld may see their Holy and Righteous Lives? Are their Conversations in Heaven, and so transformed and made new Creatures? Do they live the inward and spiritual Life of the VVord they preach? Are they dead to the VWorld, and the VWorld to them? Doth the Life of Christ shine in them, and by them, so that they live no longer to themselves, but to Christ; and so fetch'd off their own Bottoms, that they are ingrafted into Christ the LORD of Life and Glory?

But wo and alas, is it not quite contrary to all this? Are not these the Men that follows the World most, wallowing in the Pleasures, Profits, Honours, and Humour thereof, having Mens Persons in admira-



tion, because of their advantage, seeking, greeting in publick Places, causing Men to fall upon their Knees, adoring them as Gods, and loving the uppermost Seats at Feasts, making long Prayers to get the praise of Men, being mightily desirous of Vain-glory, and the Wealth of the World, but if these fail, they are dead and heartless; therefore all these things discovers where they are below in the World, and not above with GOD; but if you be the true Ministers of Christ, and Christians indeed, shew your Humility and Self-denial; let the life of Christ appear in the fruits thereof; for you know Christ in all his Doctrine calls for fruits, and what he called upon others, for he shewed forth himself in Life and Practice: For, said he, *A good Tree cannot bring forth evil Fruit*; and you know, the Tree that did not bring forth Fruit was Curs'd. Therefore, the true Ministers of Christ trod in the steps of their LORD; they lived in the offering up of their Souls continually in the flames of Love, as a whole Burnt-offering to Christ, which is the practical part, and kept their bodies under, that while they were Preachers to others, they might not be cast away themselves, 1 Cor. 9. 26. they went on conquerin<sup>g</sup>, and to conquer, and so doth every true Christian; they are still conquering, and overcoming all their Enemies, getting their Sins and Lusts under their Feet, and can never rest whilst there is any to overcome, till they have brought all in Subjection, and this they are able to do, through the Power of Christ in them; although the false Prophets, and Ministers of Antichrist, who are Ministers of the Flesh, and not of the Spirit, that tells them to the contrary, for their sinister ends, to keep up their Trade of *Diana*. Acts 19. 24. But alas, who do I give this aforesaid Doctrine to? For it must be a *Calb* that must do this work, a *Calb*, which signifies a good Heart, not a Heart that seeks Liberty to the flesh, to make the knowledge of Christ a more easie way to sinning, to encourage them in their Luxury, and Fleshly Pleasures, not an Heart of unbelief, that brings an evil report upon the good Land, to make the death of Christ of no effect, saying, We shall never overcome our Sins and Lusts, being so many, potent, and strong, while we are on this side the Grave. No, no, this is not the Heart that shall overcome but a couragious, valiant heart, that's fill'd with Faith and Love, that stands armed upon its Watch-Tower against every high and wandring thought, strong hold, and vain Imagination, that exalts it self against the Power, Kingdom, and Sovereignty of Christ, that so it may kill Sin in the Conception, before it be brought to the Birth; and this is the way that Christ and his Apostles ascribed to work out your Salvation with Fear and Trembling, that we be equal

workers together with him, and then Co-heirs, for he places our Salvation conditionally, if we suffer with him, we shall also Reign with him, so then this suffering life is the door all must come in at; for, saith Christ, *He that comes another way is a Thief, and a Robber*; so here's no Salvation, but by being partakers of his Internal Sufferings, which *Hermes Trismigistes* doth excellently treat of in his first Book. For this only, Oh Son, saith he, is the way to the Truth, which our Progenitors travelled in, and by which making their Journey, they at length attained to the good; it is a venerable way and plain, but hard and difficult for the Soul to go in, that is, in the Body: For first must it war against its own self, and after much strife and dissention, it must be overcome of one part, for the contention is of one against two, whilst it flies away, and they strive to hold and detain it; but the Victory of both is not like, for the one hasteth to that which is good, but the other is a Neighbour to the things that are Evil, and that which is good desireth to be set at Liberty, but the things that are evil love Bondage and Slavery: And if the two parts be overcome, they become quiet and are content to accept of it as their Ruler; but if the one be overcome of the two, it is by them led and carried to be punish'd by its Being and continuance here. This is Oh Son, the guide in the way that leads thither; for thou must first forsake the Body before thy End, and get the Victory in this contention, and strife-ful Life, and when thou hast overcome, then return, and avoid all conversation with the Multitude, or common People, for I would not have thee subject to Envy, for they do rather sharpen and whet evil Men to their Maliciousness, therefore it behoveth to avoid the Multitude, and take heed of them, as not understanding the Virtue and Power of the things that are said: And in the second Book, where he began to Preach unto Men the Beauty and fairness of Piety and Knowledge; saying, Oh ye People, Men born and made of the Earth, which have given your selves over to drunkenness, and sleep, and to the ignorance of GOD. Be sober, and cease your surfeit, whereto you are allured and invited by brutish, and unreasonable sleep: Why, Oh Men of the off-spring of the Earth, why have you delivered your selves over unto death, having power to partake of Immortality; repent and change your Minds you that have together walked in Error, and have been darkened in Ignorance, depart from that dark Light, be partakers of Immortality, and leave, or forsake Corruption.

And some of them that heard me, said he, Mocking, and Scorning, went away, and delivered themselves up to the way of Death.

But others casting themselves down before my Feet, said he, Besought me, that they might be taught, but I caused them to rise up, I became a guide to Mankind, teaching them the reasons how, and by what means they may be saved, and I sowed in them the words of Wisdom, and nourished them with *Ambrosian water* of Immortality. I shall speak something of his great Vision, which in order should have gone first; How God appeared to him, calling him by his Name, saying, What wouldst thou hear and see, or what wouldst thou understand to learn and know: Then said *Hermes*, Who art thou? I am quoth he, *Poemander*, the Mind of the Great LORD, the most Mighty and absolute Emperour, I know what thou wouldst have, and I am always present with thee. Then said I, I would learn the things that are, and understand the nature of them, and know GOD. How, said *Poemander*, know God? I answered, that I would gladly hear. Then, said he, have me again in thy Mind, and whatsoever thou wouldst learn, I will teach it thee.

When he had thus said, he was changed, his Idea or Form, and straightway in the twinkling of an Eye, all things were opened unto me, and I saw an infinite sight, all things were become light, both sweet and exceedingly pleasant, and I was wonderfully delighted in the beholding it: But after this, there was a darkness fearful and hideous, insomuch that *Hermes* trembled at his Idea, or Form, which I cannot now insist further upon: How GOD revealed himself to him, making known the mystery of his outward and inward Creation, which is wonderful and excellent, and is committed to Posterity, though in an obscure, or hidden Stile.

But having not room here for the Vision, being much, I shall only touch at something as I go along, that may be serviceable to my matter in hand.

*Poemander*: GOD said, Let the Man endued with a Mind, mark, consider, and know himself well: *Hermes*; Have not all Men a Mind *Poemander*? Take heed what thou sayest: I the Mind come unto Men that are holy, and good, pure, and merciful, and live piously, and religiously, and my Presence is a help to them, and forthwith they know all things, and lovingly they supplicate and propitiate the Father, and blessing him, they give him thanks, and sing Hymns unto him, being ordered, and directed by filial affection, and natural love, and before they give up their Bodies to the Death of them, they hate their Senses, knowing their Works and Operations.

Or rather, I that am the Mind it self, will not suffer the Operations, or Works, being the Porter and Door-keeper. I will shut up the

the entrances of Evil, and cut off the Thoughtful Desires of filthy Works.

But to the foolish, and evil, wicked, envious, and covetous, murderous, prophane. I am far off giving place to the revenging Demon, which applying unto him the Sharpness of Fire tormenteth such a Man sensible, and armeth him the more to all wickedness, that he may obtain the greater Punishment: and such a one never ceaseth having unfulfillable Desires, and unsatiable Concupiscences, and always fighting in Darknes. For the Demon afflicts, and tormenteth him continually, and increaseth the Fire upon him more and more. For the Soul entring into the Body of Men if it continue evil, shall neither taste of Immortality, nor is partaker of the Good.

But the Soul of Man which is pious and religious is Angellicall and Divine; and such a Soul after it is departed from the Body, having striven the strife of Piety, becomes either mind or divine; and the strife of Piety is to know *GOD*, and to injure no Man, and this way it becomes Mind. But into a pious Soul the Mind entring, leads it into the Light of Knowledge: and such a Soul is never satisfied with singing Praise to *GOD*, and doing good to all Men, both in VVords and Deeds; always doing good in imitation of her Father. And this Mind in Men is *GOD*; and therefore are some Men *Divine*, and their Humanity is near *Divinity*. For the good *Demon* called the *Gods* Immortal Men, and Men Mortal Gods.

Man had more than all living Creatures, and the World, because of his Speech and Mind; also Man became the Spectator of the Works of *GOD*, and wondred, and acknowledged the Maker; for he divided Speech among all Men, but not Mind, and yet he envied not any, for Envy comes not thither, but is of abode here below in the Souls of Men that have not the Mind.

But wherefore, Father, did not *GOD* distribute the Mind to all Men?

*Hermes*. Because it pleased him, Oh Son, to set that in the middle among all Souls as a Reward to strive for. And where hath he set it? *Hermes*. Filling a large Cup, or Bowl, he sent it down, giving also a Cryer, or Proclaimer, and he commanded him to proclaim these things to the Souls of Men. Dip, and wash thy self thou that art able, in this Cup, or Bowl, thou that believest that thou shalt return to him that sent this Cup, thou that acknowledgest whereunto thou wert made: As many therefore as understood the Proclamation, and were Baptized, or dowed into the Mind, these were made partakers of knowledge,

ledge, and became perfect Men, receiving the Mind ; but as many as missed of the Proclamation, they received Speech, but not Mind, being ignorant whereunto they were made, or by whom. But their Senses are just like to brut Beasts, and having their temper in Anger and Wrath, they do not admire things worthy, but wholly addicted to the Pleasures and Desires of the Bodies ; they believe that Man was made for them. But as many as partaked of the gift of God ; these, Oh Son, in comparison of their Works, are rather immortal than mortal Men , comprehending all things which are upon Earth, and which are in Heaven, and lifting up themselves so high, they see the good, and seeing it, they accounted it a miserable Calamity to make their abode here, and despising all things bodily, and unbodily, they make haste to the one and only. Thus, Oh Son, is the knowledge of the Mind, the beholding of divine things, and the understanding of GOD, the Cup it self being divine. And I, Oh Father, would be baptized and drench'd hearin *Hermes*. Except thou first hate thy Body, Oh Son, thou canst not love thy self, meaning the Soul ; but loving thy self, thou shalt have the Mind, and having the Mind, thou shalt also partake of the Knowledge or Science. How meanest thou that, Oh Father *Hermes* ? Because it is impossible, Oh Son, to be conversant about things Mortal and Divine ; for the things that are, being two Bodies, and things Incorporeal, where is the Mortal, and the Divine, the Election or choice of either is left to him that will chuse, for no Man can chuse both ; and of which soever the choice is made, the other being diminished or overcome, magnifieth the act : The choice of the better therefore is not only best for him that chuseth it by desying a Man, but it also sheweth Piety and Religion towards GOD , but the choice of the worst destroys a Man ; for God is innocent or guiltless ; but we are the causes of Evil, preferring them before the good.

Therefore, whether are you carried, O Men, drunken with drinking up the strong Wine of Ignorance, which seeing you cannot bear, why do you not vomit it up again ? Stand, and be sober, Look up again with the eyes of your Heart, for the malice of Ignorance surroundeth the Earth, and corrupteth the Soul, shut up in the Body, not suffering it to arise at the Haven of Salvation : Suffer not your selves to be carried with the great stream, but stem the Tide, you that can lay hold of the Haven of Safety, and make your full course towards it ; seek one that may lead you by the hand, and conduct you to the door of Truth, and Knowledge, where the clear Light is, that which is pure from Darkeness, where there is not one drunken, but all are sober, and in their

Heart look up to him, whose Pleasure is to be seen ; for he cannot be heard with Ears, nor seen with Eyes, nor expressed in words, but only in Mind and Heart.

But first, thou must tear in pieces, and break through the Garment thou wearest, the web of Ignorance, the foundation of all mischief, the bond of Corruption, the dark Coverture, the living Death, the sensible Carcass, the Sepulchre carried about with us, the domestical Thief, which in what he loves us, hates us, envies us. Such is the hurtful Apparel wherewith thou art clothed, which draws and pulls thee downward, lest looking up, and seeing the Beauty of Truth, and the good that is reposed therein, thou shouldest hate the wickedness of this Garment, and understand the traps and ambushes which it hath laid for thee, filling what it presents unto thee with hateful Pleasures, that thou canst neither hear what thou shouldest hear, nor see what thou shouldest to understand so great a GOD.

Here you may see, what I have delivered to you is no Fancy or Imagination of my own Brain ; no new Doctrine, but what came from the old Aged ; for so he is called in the old Translation, but in the new, the Aushtout of days. *Dan. 7. 9.* From GOD the substance of all Goodness, which this excellent Spirited Man bears Record to, who if we may believe the ancient Writers, this Holy Man lived some hundreds of Years before *Moses's* time, as is made out in the Epistle to the Reader ; the description of this great Treasure is said to be found engravened upon a Smaragdine Table, in the Valley *Ebron*, after the Flood : If GOD ever appeared in any Man, saith the Epistle to the Reader, he appeared in him ; that a Man, who had not benefit of his Ancestors knowledge, being the first Inventer of the Art of communicating knowledge to Posterity, by Writing or Engraving, should be so deep a Philosopher, and high a Divine, seems to be a thing more of GOD than of Men ; therefore it was the opinion of some ; that he came from Heaven not born upon Earth : The Original, saith the Epistle, so far as is known to us, is *Arabee*, and several Translations thereof have been published, as *Greek, Latin, French, and Dutch*, but never *English* before, by the famous Doctor *Everard* ; so far the Epistle to the Reader. Behold, how the LORD visited the Children of Men before the Flood, and by this blessed Man's Writing, how the Spirit of God wrestled and strove, sending his Messengers ; as it were, from Heaven, to reform, and reclaim them from their evil ways ; but they grieved his holy Spirit, and scorned his Messengers, till they had provoked him to say, *Gen. 6. 3. 12.* *My Spirit shall not always strive with Man, but the Breath shall cease from*



before me, which I have made: And then their destruction came as a Whirl-wind: And hath it not been the same in all Ages? But now the beginning hath near found an end of all iniquity; for the Day of the LORD is come, wherein he will do his Wonders of Old, and the Mighty GOD is risen in the Power of his Might, to plead with all Flesh, and to destroy those from off the Earth that will not be gathered to him in this the day of his Patience and long Suffering; and for this end hath he sent Messenger upon Messenger, Ambassador after Ambassador to declare His Mind and Will; and not only so, but his Judgments are now begun in the Earth, yet the Inhabitants thereof doth not learn Righteousness therefore the destroying Angel hath received his Commission, and of this you have been often warned; I am a witness for the LORD, he is clear of your Blood; Also a few Months ago by a Servant of the LORD's, who came two hundred Miles to deliver this Message, and the thing is come and coming to pass which he Prophesied of; therefore, Oh King and Queen, for the LORD's sake, and for His endless mercy sake, *Take the Censer, Numb. 16. 46. and put Fire of the Altar, and Incense therein, and hasten with all your Might to make an Atonement for the People, for there is Wrath gone out from the LORD, the Plague is begun both in City and Country.* I am a Witness of what my Eyes have seen, and Ears heard; therefore, Oh let not the King, who is the Magistrate of the Highest, bear the Sword of the LORD in vain, but let him be Valiant for the Truth upon Earth, and take the courage of *Joshua*, the zeal of *Phineas*, and the humility of *Jehoshaphat*, to go forth in the Strength of the LORD to make War with the Enemies of GOD, that keeps his Divine Majesty from His Right, to rule in the Souls of the Children of Men, and this shall be your present and future Happiness, to stop the prophane, and boundless flood of Ungodliness, that overflows these Kingdoms of the King and Queens Dominions; together with that accursed Idolatrous thing, Covetousness, Hatred, Malice, Deceit, Double-dealing, Lying, Slandring, Cheating, Treachery, betraying Trusts, and Innocence into the hands of Murderers; besides all the Sins of *Sodom*, and *Jerusalem*, when it was destroyed; these things brought the Wrath and Vengeance of GOD upon them, and these Sins cries aloud, yea, louder and louder in the Ears of the LORD GOD, for Plagues, Woes, and Vengeance, upon this Land, and good reason for it. For you have I known, saith the LORD, above all the Families of the Earth, therefore will I punish you; you have I loaded with my Mercies and Benefices; you have I opened the Windows of Heaven so, and showed down Blessings upon, that

there hath not been room enough to receive them, you have I brought to a Land that flows with Milk and Honey, and yet this hath been a small thing with me, saith the LORD: But I have given you the Gifts and Graces of my Holy Spirit, by which you have been made rich with the Knowledge of my Will; but you have deck'd your selves with my Jewels. Ezek. 16. and bestowed my Gifts upon your Lovers, and gone a whoring from me, saith the LORD, after your own Inventions; therefore thus saith the LORD, Because you have rewarded me Evils for all my Goodness, therefore will I visit you, and take away my Corn, my Oil, my Wine, my Milk, and my Honey; because you would not serve me in the enjoyments of all these Mercies you shall serve your Enemies in the want of all these, except you speedily repent. O England! England! What lamentable Lamentation shall I take up for Thee, if ever there was a Day to call for the Mourning Women. Now it's come, therefore you that are well skill'd in Mourning. Jeremiah 9. 17, 20. Come away, and do not stay, let nothing hinder you to join with me in this Work with rended Hearts, and bowed down Souls, teach your Daughters to mourn, and every one your Neighbour to lament, that our Eyes cast out Teers, and Eye-lids gush out VWater; let us cloath our selves in Sackcloth, and roul our selves in the Dust in Fasting and Prayers night and day, crying vehemently and incessantly to the Lord, that we may be ready to enter into the Ark, before the Flood comes to drown all Earthly Habitations, with their Foundations. For all Flesh hath corrupted its way, therefore the End of all flesh is come up before the Lord, and by Fire and Sword will God plead with all Flesh, and the Caskets of men shall be as Dung upon the face of the Earth, They shall die of Sicknes and Diseases. I will spend mine Arrows on them, and my Sword shall devour; yea, Flesh of Kings Captives, and Potentates of the Earth: Thus will the Maker of all Things ease Himself of His Enemies, and avenge Him of His Adversaries; for, becaute His Mercy and long Suffering will not humble Sinners, his Righteous Judgements will.

Therefore, Oh England! England! Repent, repent, repent, otherwise what lamentation shall be taken up for thee: Oh that my Head were full of water, and my Eyes a Fountain of Teers, that I might weep day and night for the Destruction that comes as a VWhirlwind upon Thee, O Land, where the Sins of Sodom are found, where the ins of Jerusalem are found, where the Sins of Jamaica and Cicilia are found; In Thee Oh Land, is found the Blood of innocents, in Thee is found the Cries of the Poor for Justice, thou hast wrong'd the VVidow and Fatherless, and robbed them of their Right, thou hatest him that reproves Sin in the Gate, and abhors any that speaketh uprightly, thou hast crucified the Lord of Life



Life afresh, and in Thee He is put to an open Shame by Professors and Prophane, by Thy lewd Abominations, which Thou secretly and openly without Shame before the Eyes of His Glory doth commit daily, even one glorying in their Abominations. The Prophane, without Shame glories in their Swearing, Damning, Drunkenness, VVhoring, Lascivious Talking, counting him the best Man, that is most strong and acute to do all these Abominations.

And on the other hand, the Professors of Religion, there's so much to be said that Time would fail to rehearse: Their Pride, Excess in Apparel, following in all things the Fashions and Customs of the Heathen striving to exceed one another in all manner of Rich and costly Attire and Fantastical Dresses, some of them pleading without Shame for themselves that are ashamed, which are but few; say, they should be ridiculous, and not like other People: Surely this is as shameless as the other.

For if Christ, His Prophets and Apostles, had done as you say, and do, where had been their Testimony among the Multitude against the unfruitful works of Darkness, which they were to have no fellowship withal, but commanded to reprove them? And where is the Cross of Christ you are to take up, and your Self-denying Life, you are to follow Christ your Pattern in? But your self-ended covering, Oh ye Professors will be too short in the Day of account, which is swiftly coming, to make you bring forth your Talent, which you slothfully and maliciously have hid in the Earth, and then receive your Portion among the Hypocrites.

The next to your Habit is your Houses, which are deck'd with all manner of Curiosity, Richness and Delicacy, as your sinful Persons are: Your great spacious Lordly Houses, furnished with all manner of costly, rich and sumptuous Furniture, which would be too tedious, and fill up much Paper to insist upon; but your voluptuous Feeding, and excessive Feasting one another, in so much that you run out great Estates, both of your own and other Men's; but in your own Families, that is, among your servants, many of you are very pinching and sparing, and to the Poor little or nothing, but what you are compell'd to in your Parish Duties; and your poor Neighbours, many hundreds in City and Country, sits in their Houses with hungry Bellies, both of Weavers and others, that knows not which way to shift for Bread for their Children some eating Bread sparingly, and drink Water, Others getting Garbage stuff, as Cabbage, and such like for their Children to feed on; while you feed, *Dives* like, lying at your Ease, stretching your selves up

ur rich Sattin Beds and Couches, wallowing in all your sinful Plea-  
 res, not knowing what to Eat, Drink, or put on for Richness and  
 Amities; and others of you Hoards up Treasure as Sand, and are ne-  
 ver satisfied, compassing Sea and Land to get Riches, adding House to  
 House, and Land to Land, and all for Portions for our Children, say  
 they; and thus the Fathers eat sowre Grapes, and the Childrens Teeth  
 are set on edge. Thus the Parents makes the Children to fould more:  
 the Children of Hell than themselves, by giving them that that proves  
 a snare, to fulfil their Lusts in Pride and Avarice; and so your Childrens  
 Food must lie at your doors: But sometimes it falls out; that neither  
 you nor your Children are Possessors of what you have pawn'd your Souls,  
 and made your Bodies and Minds Drudges and Slaves to the unrighte-  
 ous Mammon; for on a sudden the Hand of the LORD sweeps it all  
 away: This I have seen in my time, and just is the LORD to take  
 away your Idols, your Gods of Silver and Gold, and then your Honours  
 must fall in the Dust. But what think you that calls your selves Christi-  
 ans? Was this the End of your Creation? Did God create you for this  
 end to serve your Lusts? And you that pretends to be called out of the  
 world, that is, to separate your selves from the Church of *England*,  
 what think you? Is this the End of your Calling, to bury your selves  
 in the Earth, to run a whoring from the LORD after your Idols,  
 your Gods of Silver and Gold, your Earthly Minds? Are not you of the  
 earth Earthly? Was this the End of your Calling, to take up your Rest  
 in great Houses, great Trades, great Gain? That you may consume it up  
 in your Lust, your Pride, fashioning your selves after the Modes of  
 the Heathen, some in Rich and Gorgious Atire, others in plainer, but  
 ch and costly, and both you strive to exceed one another in Princely  
 houses, stately Furniture, your Brass and Irons must glitter in your  
 eyes, like the furbished Gold and Silver; your Cabinets shines, that if  
 you wanted Looking-Glasses you might view your Pride in them, the  
 boards of your Rooms so exceeding white or shining brown, that a clean  
 mind knows not how to tread on them. Now you that are Dissenters  
 from the Church of all Sorts and Sects, from the Presbiter to the Inde-  
 pendent, from the Independent to the Baptist, from the Baptist to the  
 Quaker; View your selves here, and see how far you differ from the  
 Church of *England* in the Practical Part; and because you are all one in  
 your Lives and Conversations, therefore you must have your Portions  
 together: For what though you are all crying low here, and low there,  
 the faith in this Form, and another faith in that Form GOD is to be  
 worshipped in, and they that will not sit down with you in your Forms,

you persecute them, so far as your Power goes, to Death if possit with your Tongues, where the Poyson of Asps are under, and sharp than a two edged Sword to slay the Innocent. All be it, the LORD hath said, *The Innocent and Righteous, thou shalt not slay*, and those that are not what you would have them to be, to my knowledge some you will not suffer them to buy nor sell; And is not this the mark of the Beast? But wherein do you differ from the Church of England Except that formerly they were more liberal to the Poor, than ye in building Alms-houses, and allowing a constant maintenance for them, which indeed, hath been much more formerly than now; for it is with them as it is with you, because Iniquity doth abound, therefore the love of many grow cold. But you Covetous, Earthly minded Professors of all sorts, your niggardly pinching the Poor, your giving five, ten, twenty or Forty Shillings, nay, five, ten, twenty Pounds (though who is so liberal) will not excuse you that have Hundreds, and Thousands, and many Thousands lying by a year will not excuse you before the LORD of the whole Earth, when his Majesty calls you to account what you have done with his Treasure he committed to your Trust, to serve him, and his Creation: Will you say, we hoarded it up by us; or will you say, We gave it our Children for their Portion, to live in Pride and Luxury; Then will the LORD of the Creation say, You kennogades, durst you presume to run a Whoring after your Idols, spending your precious time in hunting after the treasure of my Earth, though to the hazzarding my utter displeasure? Because you went not in my Counsel, nor waited in my Fear, to know my Mind and Will in your gettings, and when you should cease from the incumbrance of the World, that when you had got sufficient for Food and Raiment, you should therewithal have been contented: For I have said, *I will never leave, nor forsake them that walks in my Fear*. But if I had blessed you with over-plus, then to have waited upon me for Counsel how to order the rest to serve me in my Members, making plentiful Provision, not only for them of your own Judgment, but for all sorts, that the Widow, Fatherless, and Strangers may have no want, that they may be the fitter to serve me their Creator, in all Humility, and Holy Reverence. But I may say to you, as the Apostle said, *You bastardy Generation of Christians, who are Strangers to his Sonship*; How comes it that you must enjoy all the good things of God's Creation? Did the wise Disposer of all things give you the precious things of his Creation for to spend them upon your Lusts? Was it so in the Beginning? O no. Yet GOD saw in the Beginning what would ensue,

Man, that was without the Knowledge of GOD, was left to himself, he would be like the Beast that perisheth; therefore, the wise Creator, in his Eternal Wisdom made a Law for a limit to his unbridled Lust, by several Precepts and Injunctions in the Law, where he expressly tied them by several distinct Precepts to very large Contributions, and Communications of their Estates, mounting in all, it may be, to more than a sixth part of their Yearly Incomes; And was there such Care taken then by that which was imperfect? How much more now ought there to be by them that are come to the Law of Christ, that fulfils all Righteousness, which saith, *Thou shalt love thy Neighbour as thy self*; for Christ is the end of the Law, in Him the Law is fulfilled; likewise, those that are come to Christ, and put Him on, who are regenerated, and born again, they are become new; old things are past away, and all things are become new; the old Covetous, Earthly Spirit is taken away, and a noble, generous, free Spirit in the room, like their LORD and Master, who gives liberally, and upbraids none, but feeds and cloaths his Enemies richly and bountifully, and who are Christians indeed, are like him; as witness, when his Spirit was poured out from on high, how they sold their Possessions, and distributed to every one as they had need but the Covetous died the Death; as Saphira and his Wife, *Acts 5. 2.* who dealt deceitfully with GOD and his People, in keeping back the LORD's due, when he required it. Consider this, you that forgets God, lest he tear you in pieces, and there be none to deliver you: But you Worldlings of all sorts, you have had a long time to consider these things, from one Generation to another, and though you have heard and seen your Brother Worldlings taken away before your Eyes suddenly, without Repentance, yet this will not stop you from your eagerly grasping up together with the Expence of your most precious Time, which is worth a VWorld upon a dying Bed, when Conscience is awakened, and instead of giving up your Strength and Might to wait upon the LORD, with all diligence, crying mightily to Him for His Power and Strength, to resist all the Temptations of sinful Flesh; you give up your Strength, Might and Care, to grasp and heap up Riches, as if all your happiness wholly consisted in the abundance of the things you enjoy in this Life; so that here you deny Christ, his Doctrine and Practice, who said. *No Man can serve two Masters. Ye cannot serve said he, GOD and Riches*; therefore I say unto you, *Be not careful for your Life what ye shall eat, or what ye shall drink, nor yet for your Body what ye shall put on*; and then send you to the Fowls of Heaven, and the Flowers of the Field to learn of them

your Duty to him. Oh! ye Worldlings of all sorts, How far short are you of being obedient to these Heavenly Precepts, and the fulfilling this precious Doctrine? You Wealth-mongers who hurry you selves almost out of your Wits to get Money, the love of which is the Root of all Evil, laying Bag to Bag, till it comes to Hundreds and Thousands: But how much have you laid by to serve the Lord, and your Fellow-Creatures, Necessity, it may be, five, ten, twenty Shillings, and in this you would be counted Liberal, and by some poor Creatures that are in great Necessity you are so; but in the Eyes of the Lord you are counted Vile and Churlish: But, Oh! ye Hard-hearted Professors and Cruel of all sorts, that suffers your Fellow-Creatures that are made of the same Flesh, Blood and Bones that you are made of, some to Starve, and others to want Food and Raiment, and you have you Hundreds and Thousands: But what is the Reason of these things? Why the same Reason may be given, that was to the Israel of old. This People hath an unfaithful and rebellious Heart, they are departed and gone, for they say not in their Hearts, *Let us now fear the Lord our God that gives Rain both early and late, in due Season, he that reserveth to us the appointed Weeks of the Harvest:* Yet, saith God, your Iniquities have turned away these things; and your Sins hath with-held good things from you.

For amongst my People are found wicked Persons, that lay wait as he that setteth Snarcs, they have made a Pit to catch Men, as a Cage is full of Birds, so are their Houses full of Deceit: Thereby they are become Great, and waxen Rich, they are waxen fat and shining; they do overpass the Deeds of the Wicked, they execute no Judgment, no not the Judgment of the Widow and Fatherless, yet they prosper, though they Execute no Judgment for the Poor. *Shall I not visit for these things, saith the Lord, or shall not my Soul be avenged on such a Nation as this.* Oh London, London, how often hath this Scripture been brought to me for thee, and for thy Inhabitation, Oh! Land. *Jerem. chap. 5.*

Shall not my Soul be avenged on such a Nation as this? And upon the like occasion in another place, saith he, *Ye I will feed this People with Wormwood, and give them the Waters of Gall to drink, Jerem. 9. 15.* And did he not avenge his righteous Cause upon Sicily and Jamaica, and did he not give them Waters of Gall to drink when he did destroy them, and their Pride, Lusts, Cruelty, Hard-heartedness, Covetous, Earthy-mindedness, and altogether; and do you think to escape the righteous Judgments of God, that know all these things, and yet live in the same Sins to provoke the Eyes of his Glory? No, you shall surely drink of the same Cup except you speedily repent, the Mouth of the Lord hath spoken it,

and your outward Services, your outside Profession of God and Godliness, your Religious Duties, your Holy Orders. From the Throne to the Dunghill in Profession out of the Life of *Jesus*, shall not be able to deliver you from the Plagues and Judgments that is to come, and coming speedily upon this Land, without a sincere Repentance, for the Earth groans to be deliver'd of such Hypocrites, such useles Branches that brings forth no Fruit neither to God nor Man. But again, to the former Christ said, *Thou shalt love the Lord thy God with all thy heart, with all thy Soul with all thy Strength, withall thy Might, and thy Neighbour as thy self*, for upon these two hang the Law and the Prophets: So then here is the very stint of Religion, now how far this goes must be examined into. And God said *Thou shalt have no other Gods but me*; now if it had not been for this Command, the Flesh might have said, These are thy Gods *Oh Israel* that brought thee out of *Egypt*, thy Silver, Gold and precious Stones hath wrought all thy wonderful and unheard-of Deliverances; for you know they made a Calf of their Treasures, and danc'd about it, whilst *Moses* was with God in the Mount receiving a Law against all such Abominations: And now the Lord of the whole Earth is come again to search out the Iniquity of our Times, and are not you found in the same Steps of your Fore-fathers, serving your Gods of Silver and Gold, and all worshiping the Works of our own hands, admiring your selves, ways and works, Adoring them as Gods, although the LORD hath commanded, saying, *Thou shalt have no other Gods but me*: So here is the Breach of this Command, and also of the other two; for Christ said we cannot serve GOD and *Mamon*, therefore if you give your Love to any of these, GOD cannot have All: Then how much less hath he when all your hearts, all your Souls, all your Strengths, all your Might, all your Loves and Delights is given up to serve your Idols of Silver and Gold, your Pride, Self-Interests, Glories and Honours; these have your Hearts, these have your Loves and Delights, and whilst these your perishing Gods have all, the Everlasting GOD your Creator and Maker must have none. And thus you rob God of his Right, and turns his Glory into shame; and again, *Thou shalt love thy Neighbour as thy self*: Pray consider how far this Command extends, for Christ brings it into an equal Competition; do you suffer your selves to want any Food or Raiment, or other Necessaries that is fitting for your outward Body to serve its Necessities, the same care you should take for your Neighbour, that their Bodies and Minds might be the fitter to serve their Maker with all humble Thanks-giving; and Christ said, *Whatsoever ye would that Men should do unto you, do ye that unto them.*



I humbly gave the Queen in writing how the aforesaid might be accomplished, but if you are wanting in this your Duty to your Neighbour, how will you perform the weighty Matters of the Law, for this is, as it were, but the External Service, the outside Duty of Christianity, yet no Christians, nor no Exceptance with *Christ* without it, which *Christ* calls the Unrighteous Mammon, *Wherein*, saith he, *if you are unfaithful, who shall commit to you the true Riches*; so that when you have performed all the Will of God in this point, and made your Neighbour equal, so far as I have treated of: Nay, if you shall give all your Goods to the Poor, as some have done, that have not had that knowledge of God, that you have which shames you, and will be a swift Witness against you in the Day of Account: yet hear as I said before, you must not rest, for this is but one part of your Duty of Christianity: the neglect of which hath been the cause of so many Thieves and Robbers in the Land: This is the outward Service that is not to be left undone. But there is further Service, an inward Service, wherein you must give your selves all up to GOD for him to work in you all his good pleasure, whereby he may transform thee into himself, to be made like unto him in all things. But, for the carrying on of this Great Work, thou must wait upon GOD in silence, in the silence of all flesh, and suffer him to speak: pray work and do all in thee, for hear the LORD will disrobe thee of all thy Gifts and Parts, and strip thee stark naked as ever thou was born; *For naked thou cam'st into the World, and naked must thou return.* Stript not only of thy filthy Garments spotted by the Flesh; but all the Riches of thy Spirit, before thou art clothed with change of Raiment, the rich Robes of Eternal Life; for it is the poor in Spirit that receives the Kingdom.

Hear the Soul stands naked, having nothing of its own, neither Words nor Works to present it self before the LORD: nothing but its Poverty, its Nothingness, its Insufficiency, bringing all its little Ones before the Eyes of his Glory, to move His Excellency, to cast His Eye of Mercy and tender Compassion, and spread the Skirt of His Eternal Love over it. Here's the place where GOD will work Wonders: hear he will arise in the Power of His Might, and make bare His Glorious Arm for the Soul's deliverance. Hear the highest makes a Covenant with His *Jehoshuas*, His chosen Ones, saying, *if you will walk in my ways and keep my watch, then thou shalt Judge mine House, and shalt also keep my Courts, and I will give thee a place among them that stand.* Zacharia chap. 3.

Here's the Reward of all your Travels, of all your Warfare, of all Wrestlings, of all your Holy Violence to take the Kingdom of Heaven by force: Here's the Reward of self-denial and self-abbhorrence, for the Soul that would be united to Christ, must be conformable to Him, following him in the ways of His internal Sufferings, that purifies the Soul from the pollutions both of Flesh and Spirit, and hear it arrives at the Mystical silence, where he speaks to it alone in the most secret and hidden parts of the Heart, where He teaches it the most perfect and exalted Wisdom; therefore thou art to keep thy self in this Mystical silence, if thou wilt hear this secret and heavenly Voice: for the perfection of the Soul consists not in speaking much of GOD, but in Obedience and in loving Him, so much as belongs to Him, and you know how much CHRIST saith that is: But your silent sublime Meditation is that *Elias* was in, when he heard the still soft Voice in *Horeb*, the Mount of GOD: which signifies the Mount of Regeneration, where the Soul is retired and shut up in GOD from all the hurrings and buffles of the World, and the deeper its gets into this innermost Center, the more dead it is, not only to the World and the Concerns thereof, but to it self in all things whether External or Internal, it serves the very necessity of Nature with Grief, thinking all time to much that is spent in any thing, but in waiting upon GOD alone; and this is its continual Exercise to enter into it self, there to abide with GOD in perfect Unity and Resignation, and being so disinterested and taken-off from self, that though it should fulfill all the Commands of CHRIST that concerns GOD and its Neighbour, and should leave nothing undone of the Duty of a true Christian; yet, it makes no account of all this before His Divine Majesty; nay, tho' they being in such an Estate as to receive many wonderful Gifts and supernatural Graces; yet they are not lifted up with vain conceit, nor prides themselves in these rich Robes, but are just as if they had received nothing; being always humbled in the depth of their own unworthiness, and ever kept in a holy Fear and inflamed Love to GOD; which shews that the Creature exalted in Gifts, is *Lucifer*: But the Soul thus adorned with Heavenly Graces in the Humility, is CHRIST JESUS come again in the Flesh; therefore this is the Spirit that is to be uppermost, whether in Prosperity or Adversity if you would have GOD to be your Teacher; for the humble GOD will teach: I mean the Humility of CHRIST who emptied Himself of all His Glory both Heavenly and Earthly, and humbled himself to the death both in Body and Mind, *John 30. Luke 22. and 44.* both in Soul and Body were his sufferings: And if we are his Disciples, we



must tread in His steps, we must first die to self, before we can live to God : the true Figure is a Corn of Wheat, saith CHRIST, *John 12. 24.* and the more dead the Creature is in it self, and to it self, the more it shall know and please GOD : but if it doth not mind this continual denying of self and internal Mortification, it will never arrive at this state of perfection ; but through this Baptism of Fire and the Holy Ghost, this inward Hearts-breaking, Soul-suffering, these Faithful Ones comes to wash there long-suffering Robes, and makes them white in the Blood of the Lamb, for these are redeemed from the Earth and all perishing and transitory Things ; and therefore have the Harps of GOD in their hands to sing the Song of *Moses* and the Lamb : for from these internal Soul-sufferings, comes the Eternal Heavenly Triumphant Joys ; therefore lift up your Heads ye tribulated Ones, that are surrounded with Sorrows both within and without : look up to the Rock whence ye are hewn ; but look not to Man for help, whose Breath is in his Nostrils, for then it will be just with the Highest to say to you, as he did to them of Old, *Jer. 2. 28.* call upon your Gods, let them deliver you ; but look unto me, saith the Everlasting, all ye ends of the Earth and be saved : but look not at the Creature howsoever they may be suffered to try and prove you ; but keep your Eye to your Saviour's Beauty, which is Patience, Meekness, and Long-suffering, let these be ever in your Eye ; but cast not your Eye upon the Instrument, who, or whatsoever they may be, for that will beget anger and wrath in your minds, and then you will loose the end of your Sufferings ; for all these things are suffered to be to wear you off the Creatures, to let you see the emptiness and nothingness of all things, that hath a beginning even to your selves, and this is the way to make GOD all, and the poor empty Creature nothing.

But whatsoever your Tryal is, or with whomsoever, be shure you keep in the Love that thinks no Evil, no, not to the greatest of all your Enemies, and then you will be ready upon all Occasions to do them any Office of Love, as the Power is in your hands, and their Necessity requires, and thus you will fulfill the Royal Law of CHRIST your Lord, who said love your Enemies, do Good for Evil, overcome Evil with Good, that you may be the Children of your Heavenly Father, who causes His Glorious Sun to shine upon the Just and the Unjust, and so your Prayer shall be heard, when you say, *Lord forgive us our trespasses against thee, as we forgive them their trespasses against us ;* and thus will the Righteous Judge of the whole Earth, take the Cause of the Innocent in His Hands and plead it with their Enemies, for vengeance is mine,

mine, saith the Lord, and I will repay, for it is as *Dindimus* said to Alexander the Great, *He is a Judge of all injuries, and the Sighs of those that are injuriously treated, become the pain of those that injure them.* But as was said before to you Servants of the LORD, whom he hath counted worthy to be partakers with Him of His Internal and External Sufferings to be rejected of all, denied, condemned, and tempted within and without, in Fears and Dreads, in Weakness, in Watchings and Fastings, with Tears of sorrow Night and Day; led into the Wilderness and there tempted, tried in the Night with great Temptations, led in a Way you know not, nor see no way out; but as it were passing by the Gates of Hell, and none pity nor take your part: Hear your Love to GOD will be prov'd to the uttermost, whether you will follow your beloved LORD and holy JESUS in His suffering Life, who trod the Wine-press alone, and of the People there was none with him; who was compassed with Sorrows on every side: He that was in such a Labyrinth of sorrows as never Man was, he saw no comfort neither in Life nor Death, above him nor below him from God or Men; were our Condition as bad as his, if it were possible that we were in the very midst of the heat and fire of Affliction, when the flood of Temptation arises an hundred fold above your strongest hold, yet here you may be at rest in your beloved LORD, in an assured confidence that all things shall work together for your good that loves the LORD, although you may cry out and say, as I know a Soul that did, *Was ever any Sorrows like unto mine? Did ever any go this Way before me?* The immediate Answer was, *Yes, Moses, and all the Prophets, and JESUS the author and finisher thereof:* Therefore thou art compassed about with a cloud of Witnesses, when upon an invisible sight, I said, *O my God, Must there be yet more fire?* then He said unto me, *In the Fire and in the Water I will be with thee, and make thy way thorow all.* I believed the LORD, and was strengthened, and his powerful Word was my Salvation: Therefore you that are brought into these fiery Trials, have a care you murmur not, neither desire his hand to be removed till all is consumed, that is, for the Fire in this fiery Baptism, and if you continue faithful to the end of your Purification in Patience and Long-suffering, diligently attending upon His Hand alone, for His redeeming Power to redeem you from the Earth, and all perishing things, *whose Fan is in his hand, and he will thoroughly purge his Floor, and gather his Wheat into his Gardner, but the Chaff he will burn up in this unquenchable fire,* and then you shall come forth as the Gold seven times refined: And farther, take this from one that hath upon Tryal proved it, for your comfort and encouragement in your Journey, that

that the more diligently you wait upon him in all Conditions you pass through, even so much the more shall you receive of his virtuous Life, and heavenly Power, for by this your continual secret converse and invisible Union with the Everlasting GOD; you will come to be so filled with his divine Love, that your Mortal will be swallowed up of the Immortal, so that it will become your whole Life, and all your Thoughts, Words and Works will have their Rice and settled Habitation therein, but then you must be sure let nothing come out of the fire unconsumed; for hear lies the stress of all, your giving up all, that which is for the Sword to be cut off, and that that is for the Fire to be burnt up; for if you keep any thing back that GOD requires to be offered up, of any Darling-sin, or beloved *Dalalie*; whether Love to the World, Name or Fame, together with the whole Catalogue that belongs to Self, for if Self be in any case whatsoever, you must lay the Ax to the Root of that Tree, and with all your Strength and Power cut it down, for if the Root remains, the fruitless Tree will grow, therefore Self the accursed Thing must be found out and destroyed. *Jeshua 7. 11. 22.* Before you can prosper in this Holy War, to get the Victory over all your Enemies, for you know a faithful Souldier intangles not himself with the Affairs of this Life, but gives up all to follow him that hath chosen him, counting nothing dear to them, nor any thing hard to endure for the hope of obtaining the Victory, and I entreat you consider how intent he is in the Fight, Doth he mind any thing but striking at the Enemy? No, for if he did, he could not overcome, it is so in the spiritual Warfare of the Soul: It counts nothing dear that it may win him CHRIST JESUS, thinking no time long, nor any thing hard to endure, for the Joy and Beauty that is set before it; of its beloved Lord, who went before through the bitter Agony of Soul, and bloody Passion, with Mockings, Slanders, Reproaches, Hatred and Malice of his cruel Enemies, and ignominious Death for thee, and the Redemption of thy Soul from all Iniquity, if thou follow Him the Captain of thy Salvation, through his self-denial in Faith and Obedience; for it is not only given you to believe, but also to suffer for his sake, *Because Faith without Works is dead*, and thus the LORD will be found in his own way, For I am the Way, the Truth, and the Life, and none can come to the Father but by me, saith he: Here you see CHRIST is the Way, his suffering Life is the Way he hath appointed, and also saith, *He that comes this Way to me, I will in no wise cast him off, but will pray to the Father that whatsoever you ask the Father in my Name he will give it you, even the Spirit of Truth that shall lead you into all Truth, and out of all Error, and will be your Strength in all Weakness*, for this is that your Souls travels for, and hath such bitter Pangs

as a Woman in Travail, to bring forth my Will, my most exceptable Will, therefore will I deliver you, and though you sowe in Tears you shall reap in Joy, and tho' you go out weeping and carrying precious Seed, you shall return with Joy, and bring forth Sheaves, 126 Psalm. 5, 6.

As one speaking his own Experience with Christ's words, said, For though Sin the evil Seed be sown when Men sleep, and take root with Pleasure, and springs up with Delight, yet the End thereof is Bitterness, Lamentation, and unconceivable Woes: But my precious Seed, saith Christ, is sown with Tears, conceived with Sorrow, and brought forth with Sighings, Nights of Watchings, Days of Mourning, and with much labour of Spirit, and travail of Soul must you see your desire Brought forth; and its not beating the Air that will fight your battels, for its a gainst such airy Norions you are to make War, and all Spirits of what sort soever that would possess you with Words and Forms without the power of Righteousness regard them not, for nothing less than Victory over Sin will satisfie your immortal Souls: Therefore yours is Work, and not vain Words, and for my part all's a like to me, whether in Forms, or out of Forms, if they deny the power of Godliness in the Practical-part. I say, as the Apostle said *From such turn away*, and do as Christ, my LORD and Master did, turn from the proud Pharisees to the poor Publicans and Sinners, that wants a Physician, and tender his loving kindness to them, for the whole needs no Physician but the Sick, and what tho' many may say we have Eat and Drank in thy presence; nay farther, cast out Devils, and in thy Name done many wonderful Works, but what said Christ to all this, *Depart from me ye workers of Iniquity, I know you not*: This is plain and evident for you to see, if you are not wilfully blind, its not all the outward Services of the outward Temple; nor the outward Water, nor the Holy Duties, nor the holy and comly Orders; for the worker iniquity hath spoiled all these, and made them unholy and uncomly, But the latter of these might uave claim'd more right to the aforesaid wonderfull works: had they kept to their first works, and in the humility of Christ. But what they had committed to them when they were in poverty of spirit, they have decked themselves therewith, and now it serves to make a discourse of, though they are gone from the Life of Innocency into the spirit of Craft and subtilty, and so are got above the Cross of Christ, which is the power of GOD, into the Liberty of the Flesh, by which they are become Great and waxes Rich and bless themselves in the Earth instead of the GOD of Truth: This is Adultery, Treachery and Whordom, therefore their Portion is with the rest, *Depart from me ye workers of Iniquity, I know you not*: Others there

are who have a Sight beyond Forms, but the same Ground remains in them, as in the rest, very few excepted that I know of; yet a more universal Spirit of Love to all remains in them than the rest.

Friends to you this is my Advice, Take not up your rest in your fights, tho they should reach to the Third-heaven, without this life of Christ, I have been a treating of; and this I can assure you it will be more for your profit when you come together to sit in Dumb-silence, than to spend your precious time in Discourses of your Attainments; for what are all your Attainments but airy Notions if you come not to the life of Christ, for how many have seen the good Land that never entered it; and this know, That Visions and Revelations may cease, for how many have I heard of, and knew some that have had all these, and yet lives evil Lives, witness *Balam*, who from his sight desired to die the *Death of the righteous*, and that his last End might be as his: yet through Covetousness, which is Idolatry, by his Counsel caused *Israel* to commit Sin against the Lord: tho' to his and their own Destruction.

Therefore this is a sandy Foundation to build on, but if you build on CHRIST, the Corner-stone, the tried precious and Elected-stone, chosen for that use whom the Master *Babel-builders* have rejected, which is the cause of all their Confusion, these have conceived a Faith in the air, and therefore bring forth nothing but Storms, and pestilious Winds, striving without Foundations, and so are driven to and fro, but brings nothing to perfection, and therefore must be all thrown down, and not one stone left upon another before the *Holy City*, the *New Jerusalem*, which cometh down from God, can be; but therefore as was said Sight, Vision and Revelation are little worth, but to condemn those that have them, if they do not answer the End for which they were given them, to wit, a holy, pure, and undefiled life, which is the End of all gifts.

And farther, I know a Soul could write a Volume of Sight, Visions and Revelations which she hath had above ~~the~~ these thirty Years, and some that were given highly to justify her Ways and Works when she was little in her own Eyes, and nothing in her own sight, it may be Judging and condemning her self for that which he in his Exalted Power hath justified her, and for confirmation hath taken her upin to the bosom of his love where she enjoyed close and amorous Embraces, His sealing to her the precious promises of His Glorious Life and Eternal Love.

And now among the many Sight, Visions, and Revelations, the may instant one in three Years abstainency, sometimes fasting two Days and two Nights together, sometimes three Days and three

Nights, and at the time of this sight, three Days and three or four Nights together, she being at this time in great Travail of Soul, and suffering in Body, with conflicts of Spirit, she poured out her Complaint before the LORD, and said: *Oh! my LORD, If I have found favour in thy sight, and what I have done be pleasing unto thee, shew a Token of Good to thy Hand-maid, that may be as an Anchor to my poor troubled Soul: And that very Night she had a Vision of an invisible Glory, which is too long to insert here, but how it was with her is as followeth.*

Her Sences were all shut up in GOD, she was, in clost Communion with the LORD, she was as she thought, wholly desolved out of the Earthly into the heavenly, she thought she was as an innocent Child new born, and though she had fasted so long together, yet she was filled, as with new Wine, and the heavenly *Manna*, by the strength of which she declared the great things of GOD's holy Law, of his Royal Acts, and of his heavenly Power, and she was filled with his Praise, and then no Tongue can tell nor Pen write how it was with her, for she was as if she had had a new Body given her in Innocency, Joy and Content, as it were, quite translated out of the Old into the New, all over in ravishing Joy, filled with unutterable, harmonious Praises, so lying for many hours in this heavenly Transportation; a heavenly Silence came over all, and in this Silence these Words were spoken aloud to her. *This is the Rest wherein I will cause the Weary to rest; this is the Life of the Innocent Swain.*

And this was the Token of Good she required, which the LORD in his endless Love Answered; This, and above a hundred times more which she never took up her Rest in, though her Sight were attended with his ravishing Life, for these heavenly Mansions are given as a Load-stone to draw the Soul of the down-ward Earth up-ward, to fix it self in GOD the Fountain of all these ravishing Streams and Beams that comes from his glorious Son of Righteousness, lifting up himself in the Soul to draw it after him, as Himself said, *When the Son of Man is lifted up, He will draw all Men after Him.* But the time is not yet come that He will draw all Men after him, therefore we must wait for the Day of his Power, we must wait at *Jerusalem* for the Promise of the Father, which is, that He will pour out His Spirit upon all Flesh, *Yea*, for hetherto the highest Attainment that hath attended the Life of CHRIST, hath been but a glimpse of that Glory that is ready to break forth were we but ready for it: But is this the way for the Bride to make her self ready to meet the Bridegroom, for her to pride her self with the Bridegroom's gifts, and that her rich Attier should be the cause to take her Love and Affections off her Bridegroom, who should be clean,



clean, humble and chaste to meet her Lord: Thus the Harlot having on this Attire is taking for the chaste Spouse and virtuous Bride; but the Day of her Discovery is at hand, wherein she shall be stript naked and bare, and then her shame will appear to all.

But to the aforesaid Attainments, the greatest of which hath been but as the Voice of one crying in the Wilderness prepare the Way of the LORD, and make straight ways in the Desert, for all that hath been hitherto must lay their Mouths in the Dust, and say, as *Iohn Baptis*, *I am not he, nor worthy to unloose his Shoe-latchet because I must Decrease, but He must Increase*; Therefore this is the Work of our Day, to know the increase of his Grace, of which there shall be no End; to know in our Souls and Bodies the fellowship of his Sufferings, and to be Baptized into his Death, and then we shall know the Resurrection of his Glorious Life, the *Lamb of GOD, that taketh away the Sins of the World*; who shall change our vile Bodies, and make them like his glorious Body, to praise Him Evermore, *World without End*.

Once more I have discharged my service to GOD, and Duty to you, not of my one Mind, or Will, for had it stood with my Will I had never been concern'd more with this Generation, after I had delivered the three first books to the King and Queen, but having delivered the last of the three, Titled to *Queen Mary*, going in *Fleetstreet* the precious presence of the LORD accompanying Me, being filled with Joy, and returning thanks to the LORD for his great goodness, and manifold Mercies in given me power and strength to do his exceptable Will, and finding my self clear, as I thought, of the Blood of all; I communed thus with the LORD in deep humility, That if I had found favour in his sight, and that I had finished the Work he had given me to do: then I might return to him in peace, *for my Eyes had seen his Salvation*; Upon these Words a mighty Power fell upon me, that operated in all parts of my Body, and a strong powerful Voice Said, *Arise and thrash, O Daughter of Sion, for I will make thy Horn, Iorn, and thy Hoof, Brags*: Upon these Words, I was greatly bowed down in deep humility, weeping before the LORD, and humbly begging his assisting Power and heavenly Wisdom to fulfil His holy devine Will in all things, that His pleasure was to require of me: Then after this I wrote another Printed-book to the King and Queen, and four Papers in writing at several times, which I delivered into their one hands; and then after I had delivered those Writings, I wrote another Book, which I had almost finished; but this coming so forceable upon me, I laid that by, and this hath been longer in hand than I expected when I begun it, for indeed all things looking fo

dark and dismal, I rather expected some dreadful Judgment would break forth before this Book would be finished, and seeing so little notice taken in the general, of all the Patience and Long-suffering Judgments, and boundless Mercies of the LORD: But all manner of Wickedness and open Prophaness, appearing openly with an impudent face saying, *Who is the LORD that we should fear him*: and seeing Wickedness rage as a pestilential Fever, and the Angels of darkness let loose out of the Bottomless-pit, and Hell reign on Earth, I thought in my self these are the Evil-days wherein the Prudent are to keep silence, and the Days of Vengeance are at hand: I threw the writing out of my hand, as *Moses* threw the Tables of Stone, out of his hand, and concluded all in vaine that was spent in labour of Love upon this Generation, which is passing away like the Smoak of a Furnace; for thought I, the time is come, That he that is wicked must be wicked still, and he that is righteous shall be righteous.

But in this Exercise of Mind, the power of his Love broke in upon me, who was never weary in Well-doing, and charged me with Neglect of my Duty that would amount to his Glory, and the Good of Souls: Upon this I hastned again to the Work I had laid a-side, and since I have grudg'd the time that hath been spent from it; and now I have given you an Account why it was not committed to the Press before now.

The next is the Salutation of the Love of God to all, of what Perswasion soever, whether in Forms, or out of Forms, throughout the whole Universe that loves no Iniquity; but the Truth as it is in Jesus, my Soul hath fellowship with you herein, and if you persevere to the end of all Iniquity, to destroy the Root and Ground of all Evil, that the Righteous Seed which is Heir of the Kingdom of Glory may be sown in the good Ground, which will bring forth Fruit to God an Hundred Fold.

Friends of all Perswasions that are in this Work, all the Promises are yours, the Blessing of the everlasting Hills is upon your heads, the Eternal God is your Refuge, and under his Arms you shall be preserved for ever, he shall cast out the Enemy before you, and by the Power of his Word destroy them; then *Israel*, the Fountain of *Jacob* shall dwell alone in safety, in a Land of Wheat and Wine; his Heavens shall drop the Dew. Blessed art thou Oh People saved by the LORD, the Shield of thy help, which is the Sword of thy Glory, therefore thine Enemies shall be in subjection unto thee, and thou shall tread upon their high Places. *Deut. 33. 27, 28, 29.* But the Hipocrite, the Proud, the Covetous, the Malicious, the Back-biter, Lier and Slanderer shall have their Portion in the Lake; the Self-ended shall wither, the Luke-warm, GOD will



will spew out ; the Wicked of the World and Sinners in *Sion* God will thrust a-way, as Thorns that cannot be touched with hands, therefore must be burnt up in the place where they stand. But unto those that fears my Name, shall the Sun of Righteousness arise with Healings in his Wings, and they shall be mine in the Day that I make up my Jewels, and I will spare you, as a Man spareth his only Son that serves him, saith the LORD.

As I lay on my Bed waiting upon the LORD, having my self and all worldly things in a low esteem and value, humbling my self to the dust and making Self of no Reputation, but having a wonderful great and high esteem of GOD beyond what my Tongue is able to express, to love, adore, and follow him, without the least interest of my own, let it be ever so holy, so it be according to his divine Will : And as I was thus giving my self all up to GOD, a powerful Voice said, *Write down thy Poverty*, which I immediately did, and said.

*My LORD, and my GOD, that I may use no vain Repetitions to Thee, but that which comes from me to Thee, may be the Begettings of thy own Life. Father, I beseech Thee be Thou the Begetter of every Thought that rises in me to thee, for then shall my Prayer be acceptable to Thee when Thou art the Father of it : Then may the LORD of Life and Glory say, This is my Beloved in whom I am well pleased: For LORD what am I but as the Dust before Thee, who am nothing, nor can do nothing, not so much as keep out a wandering Thought, or keep my Mind fixt upon Thee one moment ; therefore I lie in my own Vileness, in my own Corruption, who am nothing, nor can do nothing. No, righteous LORD, without Thee I can do nothing, but in thee holy Father, and by thy Eternal Power I can do all things, Glory be to Thee. All weakness is mine, but all Power and everlasting Strength is thine: Thou Omnipotent GOD, unto whom my Heart and Soul, Strength and Might, Poverty and Nothingness, ye, all that is within me doth ascribe unto Thee the Everlasting Majesty, all Honour and Glory, all Love and humble Obedience, with everlasting Praises and Thanksgiving be returned unto Thee, the HOLY ONE, Amen, sanctify my Soul, World without End, Amen.*

J. W.

And whereas it is thought by some that are strangers to me and my Writings, that a Woman did not write these Books which I have put forth, but, at least say, that I have the help of some Man ; give GOD the glory, *Jane Whitcaw* writ every Word, I, poor nothing unworthy Creature wrote it, I cannot say whether a Word might be mispelt and mended but otherways my Hands writ them ( and can produce many Witnesse that saw me write them ) and I had no help, but the help of the LORD neither hath there been any hand with me, but the hand of the LORD which

which was strong upon me till I had finished them : And why should it be thought incredible for a Woman to write truth, any more than a Man? Is the Spirit of the LORD straightned, that it cannot operate in a Woman as well as in a Man? Is not he able to open the Mouth of an As? Yes, to reprove the madness of the Prophets, that trains the People up in such blindness, and gross Ignorance: Dare you presume to limmit the Maker of all things, to any thing that had a beginning? Was not his first appearance to Women-after his Resurrection, who sent *Mary Magdalen*, and the other *Mary*, with the glad Tidings thereof to his Disciples? And did he not open the heart of *Lidia*? And did not the Apostle *Paul* say, *Help those Women that are Fellow-labourers with me in the Gospel of Christ, Philippians 4. 3.* And *Deborah* the Prophetess judged *Israel*, and they came to her for Judgment, and she bid *Barak* go to War with *Jabin* the King of *Hasor*, but *Barak*, though a Man, was timorous and fearful, and would not go without *Deborah* went with him, and she sung Praise for the great Deliverance. But the Honour of the Battel was given *Jael*, the Wife of *Hebor*, *Judges 4.* And did not King *Jesiah*, after he had heard the Law read, rent his Cloths and wept; therefore the King commanded *Hilkiab*, the Priest, and *Abikam*, the Son of *Shaphan*, and *Achbor*, the Son of *Michaiab*, and *Shaphan* the Chancellor, and *Afsaiab*, the King's servant, saying, *Go ye and enquire of the LORD for me, and for the People, &c.* So *Helkia* the Priest, and *Shaphan* the Chancellor, with the rest of the Nobles, went unto *Huldab*, the Prophetess, the Wife of *Shallum*, who dwelt in *Jerusalem* in the College, and they communed with her. *2 Kings chap. 22.* Hear you may see the LORD made use of Women, as well as Men, and will make use of them yet more; now he is coming to pour out his Spirit upon all Flesh. *Joel.*

From one that is in Unity and Fellowship with all that fears GOD, and keeps his Commandements throughout the Universe, *Jane Whitrow.*

John Hall's Vision upon the first Day of the Eleventh Month, 1693.

**A**S I went to accompany a publick Friend *John Cooper* to a Meeting, *Lwas*, me-thoughts as it were spiritually in a Glorious place, where I stood before the Lord, where was also *William Warin*, who had there received an Errand, and, as it were, vanished out of my sight on a sudden, and was gone to deliver it, but I was left behind: And me-thought I saw him that sent *William*, bring forth a very great golden Trumpet of a large size, and deliver'd it unto me, and bid me Proclaim: And immediately after to an Angel that stood by, he deliver'd a Sword, and bid him smite; and me-thoughts the sound of the Trumpet caused such an

Allarm.

Alarm, that it awakened the very-Dead, and as the Sound waxed louder and louder, and the Cry great. I thought I saw Hipocrites and Back-sliders, the sinners in *Sien*, hang down their Heads, nay, and after sometime quit the room, as not being able to abide it, the Power of the LORD did wonderfully break in: And this, by the Command of the LORD, I commit to Writing, as a Testimony for him, which the LORD in his own due time will bring to pass. Written at my Habitation at *Monkbelsden*, by a Servant of the Lord, whose outward Name is

*The 27th of the 1st. Month.*

*John Hall.*

Upon the 7<sup>th</sup>. of the last Month, being the 12<sup>th</sup>. Month, my Sister *Grace Hall* being at a Meeting at *Raly* with *Jane Vickers*, the Word of the LORD came unto her saying, *Write*, and continued as an Exercise upon her: On the Night her Sleep went from her, after she arose she withdrew into a Chamber, and the following Words, word by word were given her, she not knowing the next Word as she writ, whereof she innocently gave me an Account.

Thus saith the LORD,

**I** Have a great Work to do in the Earth, and terrible shall it be to the Wicked; but say unto mine Elect on this wise: Ye shall be kept in safety if ye obey my Word, I will be with the Righteous wheresoever they are, if they will but separate the Wicked from among them; but if they will not put away the Wicked from among them, then shall my Hand be heavier upon the Righteous for the Wicked's sake: And say unto the Wicked on this manner, There is yet a little space for you, if ye will repent of your Wickedness, and Turn unto me, saith the Lord: You may read how it was in the Days of Old, it shall be no less in this the Day of my Wrath, saith the Lord; for though Noah, Daniel and Job were righteous, and although there be some such non-a-days, yet they shall save neither Son nor Daughter; they shall save only their own Souls. Written by *Grace Hall*, being 16 Years, 3 Months, and 8 Days old.

A Letter to a Friend from

*Loving Brother,*

*Jamaca, Spanish-Town the 19th. of June. 1692.*

**T**his is to give thee a true and satisfactory Account of our Misfortune: There happened on the 7<sup>th</sup> Instant, about half an hour after 11 at Noon, a terrible Earth-quake throughout the whole Island of *Jamaca*, it hath not left a House standing in the whole place, that was built of either Stone, or Brick, nor any thing that was built with the same Materials, but what it hath made insufficient, for tho' some of these stand, they are not fit to live in, neither dare we hardly come near them, because of the frequent shakes we still have: All those that it hath pleased the Almighty to save in giving them their Lives for a Prey, do now think a Negro's house that is walled and daubed with Morter, and Thatched, the Eves hanging down almost to the ground, a pleasant House. Hear you may see Colonels, and great Men, bowing their bodies to creep into this little Hutch; who before had Houses fit not only to receive, but to feast in an extraordinary manner, a Prince or King, as great as *England's* Monarch upon occasion, and now by this sad Disaster have hardly Bread to eat, and never a House to be in.

The Ground opened at *Port Royal*, where I dwell, with a shake, and swallowed whole Houses, nay, the Street I dwell in, was in less than 3 Hours after, 4 Fathom under Water, and nothing of my House to be seen, nor any other, only one Timber-house which

which *George Philips* lived in. The shake opened the Earth, the Water flew up, and carried the People in quick: I lost my Wife, my Son, a Prentice, a white-Maid, and 6 Slaves, and all that ever I had in the World; my Land where I was ready to raise five Houses, and had room to raise ten more, is all sunk, a good Sloop may sail over it, as well as over the Point: I have not saved a Rag, nor any Money, but I find people kind where I never thought they would; all that it pleased God to save was my own life, my Daughter *Mary*, and 8 good Slaves, but I have nothing to give them to eat. Captain *Gemings* and Captain *Martin* are both swallowed up, and *George Philips* perished; his Wife comes over in the *Richard* and *Sarah*.

Ah Brother! If thou didst see those great Persons that are now dead upon the Water, thou couldst never forget it: Great Men, who were so swallowed up with Pride, that a Man could not be admitted to speak with them, and Women whose Top-knots seemed to reach the Clouds, now lie sinking upon the Water, and are made Meat for Fish, and Fowls of the Air: My heart is full, yet I cannot forget the Mercy of God to me, and many others.

*I rest thy Loving Brother*

*John Pike.*

Part of a Letter to a Friend.

AND concerning *John Hall's* Message, I think it may be of as great Service, as any thing I know, for let it be so as you say, and believe that it was a Mystery, and concerns that People he was sent to deliver it to, which, for ought I know, may very well be. My reason is, because he was sent to them, and to none else besides them, yet that will not quit the general, for it was revealed to me in a Vision in King *Jame's* Reign, when his Camp was preparing for *Honolulu-beach*; the Destruction of *London*, but the time was never yet shew'd me, therefore who knows, it may be the City of *London*, as well as the City of Profession, whose fair Fabrick shall be laid low; and tho' his Message was to that particular People, of Ruin and Destruction, my Message is to all thro' the Universe, where the Iniquity is found; and for certain I say again and again, in the Word of the LORD, That the LORD GOD Omnipotent is risen, the Everlasting God is risen to plead with all Flesh: For this was the Word of the Lord to me, *I will sift the Nations as in Sieve, and winnow them as Wheat is winnowed for the Mill.* And again, said the LORD, *Children shall lose their Fundamental Laws.* Again, *Though Moses and Samuel stood before me, yet shall they not Disannul what I have Decreed.* But why do you think that *London* should scape the Judgments of God any more than *Sicily* and *Jamaica*? Your Answer may be, Because of the Righteous that are in it: Do you think there was not one *Malines* in *Sicily*, nor one Righteous-soul in all *Jamaica*, where the Earth open'd and swallowed up their Bodies, but their Heads left above-ground, which the Dogs eat? Yes, I am sure there was; and there was one in the old World, and yet it was destroyed, but the LORD knows how to deliver his *Noah's*, by getting them into the Ark of his Power, and to save his just Lot, by flying out of *Sodom*; his chosen Ones that cries Day and Night unto him, that no Iniquity may be found in them, but that they may be sanctified throughout in Body, Soul and Spirit, that they may be wise Virgins that hath Oil in their Lamps, and their Lights burning, that when the Mid-night-cry comes, they may be ready to go in with their LORD into the Marriage-Chamber. But what think you of those high-flown Professors of our Times, that makes such a blustering-noise about Religion, some in Forms, and some out? That have their Hundreds and Thousands, and yet let their Fellow-creatures want Bread, in and about the City of *London*: Do you think such do not highly provoke the LORD to take away their Hundreds and Thousands from them, or them from their Treasures, or both perish together, by some signal and amazing Judgments? As he did in *Jamaica*, and other places, who, *Judas* like, grudges what is spent upon the LORD in any kind whatsoever.

*J. W.*